1:Stanford U. S-4, 5 1956 AF14 Central China AF14

has little effect on the Hui people in this region. 563 Even the practice of polygamy, as sanctioned by [595] their religious belief, is not common among the Hui people of this region, since their economic status does not permit it.

According to a report at a meeting held by 563 the Hui Cultural Association at Peking, ten 63+ autonomous hsien and chou have been established for the Hui people in China; however, there has been no news release concerning the establishment of any Hui autonomous unit in the Central-South Region, although there are indications that scattered Hui have representation in the local governments as well as in the autonomous government units of some other ethnic groups.[14]

In lieu of the Hui people's own political organization, the Hui people's associations, like the one in Wuhan, are said to be active under Communist leadership, looking after Hui people's interest and voicing their opinion.[15] In reality, they serve the Peking government mainly as propaganda instruments among other Moslem peoples in the world, especially the Indonesians.

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14. NCNA, April 15, 1955, Survey of the China Mainland Press, No. 1031, April 20, 1955, Hong Kong, American Consulate-General, pp. 32-33.

15. Jen-min Jih-pao, Peking, August 17, 1952.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

independence of central government control and of familial order and loyalty that may not be easily erased by the Communist's authoritarian regime.

B. Overseas Communities

A peculiarity of the family in the coastal area of Kwangtung (and Fukien in the East China Region) has necessitated much innovation and adjustment by the Communist regime. From the coastal area of Kwangtung has come the overwhelming majority of Chinese emigrants to Southeast Asia and other parts of the world. The Communists calculate that the Kwangtung people abroad and family dependents in China number 13,000,000, or one out of every three of the province's population. Overseas family dependents in Kwangtung itself number 6,000,000, according to the Communists.[42]

Before the Japanese invasion of China, the family in these overseas communities was similar in solidarity, values, and social role to the family elsewhere in China, but unique in that often the male head was separated from his wife and their children for most of his adult life. If he could affort it, he maintained a concubine and a separate family in the overseas community. Although it was usual for the children of this overseas union to be sent to China

42. S.C.M.P., 985, p. 15.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

for their education and to share in inheritance of family property, the concubine rarely came with her Chinese mate when he returned to his native village.[43] 595 596

During the absence of the male head from his Chinese home, his wife usually acted as head of the household. She and her children were supported in great part by funds periodically remitted from abroad by the male head, and she had control of the dispersion of this and other family income derived from labor or property in the home village. The usual source of income at home was from agriculture.[44] 596 434

Although the economic status of emigrant families ranged from poor to wealthy, the overseas communities were on the whole wealthier than non-emigrant neighboring villages. The excess of the wealthier families' dual income was largely invested in land and houses.[45] When the Communists took over the area, they were faced with the problem of what attitude ought to be taken toward these landlord families whose income from abroad was a vital source of foreign exchange for the government. 596 457 668

Evidently, no special privileges or status 457 668

43. Ta Chen, Emigrant Communities in South China: A Study of Overseas Migration and Its Influence on Standards of Living and Social Change, ed. by Bruno Lasker, N. Y., Institute of Pacific Relations, 1940, pp. 140-43.

44. Ibid., pp. 58-85, 106-17.

45. Ibid., p. 110.